

DISCONTENT

"MOTHER OF PROGRESS"

Entered at the Postoffice at Home, Wash., as Second Class Matter.

VOL. III. NO. 48.

HOME, WASH., WEDNESDAY, AUGUST 7, 1901.

WHOLE NO. 152.

CARTER'S DEFIANCE.*

The jingo fever was raging hot,
With clank of sabre and cannon shot;
The blood of the "rebels" was flowing free.
Says William Carter: "Not any for me.

"To force the black man to cringe to the white,
It may be Christian; it can't be right.
To murder the man who don't see it that way,"
Says William Carter: "The thing don't pay.

"Our fathers taught us that freedom's cause
Is greater than rulers, and greater than laws.
But to make a republic still worse than a
crown."

Says William Carter: "It don't go down.

"They may build their empire on human bones;
They may shut their ears to their victims' groans.
But as for helping their deeds of shame,"
Says William Carter: "That aint my game.

"If the spirit of seventy-six is gone,
And King George suits them better than Wash-
ington,"

Says William Carter: "I'll tell you what,
Just let these fellows pay their own scot."

And so, when the war tax came to be paid,
He just kept hammering on at his trade.
"Two dollars aint much," says William C.,
But the principle's big; and the thing don't
gee."

They shoved him in prison, to break his will;
But he stuck to the same old principle still.
And the months went by; and there he staid;
But never a cent of that tax he paid.

So they paid his board till they all got tired,
A hundred times what the tax required.
And he wouldn't give way; so they let him go.
Says William Carter: "I told you so."

Now, long live Carter; and long live all
Who stand for the right, though the heavens
fall.
It's grit that wins; and such men as he
Are the bone and sinews of liberty.

JAMES F. MORTON, JR.

*William Carter, a brass moulder of Ansonia, Conn., was imprisoned for refusing to pay the war tax of \$2, to which he objected on principle. After keeping him in jail for two years, and spending about \$200 for his board, the authorities gave way, and let him out, allowing him to take the poor debtor's oath as a matter of form.

SNAP SHOTS.

After the intense heat of the city, a short stay in the pine-covered hills of Colorado, along the roaring creeks, sends one's ideals of society wool gathering. I have often wondered why the mountaineers have so little interest in the questions that throb through the consciousness of society today, involuntarily, as it were. Since getting away from the din of commercialism, I have partially solved that question, at least to my own satisfaction. Mountain life is more or less stupifying; that is, it is not thought producing. It causes a mental lethargy to develop; and the result is that one drifts, lives in the immediate necessity, having little forethought. Generally speaking, want is the educator; be it mental or physical want is of little import. Of course, the mental want is productive of keener analysis, possibly though of a less forceful order.

I was standing in the hot midday sunshine at the station, where I got off the train, and, gazing around me—the sight was not aesthetically refreshing—when a man, about 50 years old, and stooped

and worn, came up to me. We got to discussing the life of the coal miners. The station is a mere excuse; the coal company, of course, needs it; there isn't even a postoffice; because, as my man told me, the coal company would not furnish the location for it; and, therefore, there isn't any. I asked my man how it was since the strike. He informed me that "Yes, we got our 10 cents increase per day; but they raised the price of oil, etc., on us." And the consumers of coal in Denver had the price of coal raised, this last winter, 25 cents per ton. This man is the father of three men, varying in age; and these sons have a lease on one of the best paying mines here. They employ this aged father, at \$2 per day, for hauling four loads of coal of four tons each to the nearest town, seven miles from the station. As he talked to me, while we sat on the sun-beaten platform, he looked like some studies of beasts of burden I have seen. His face and hands might have once been white; but now nothing would get them white, unless perchance it was death. His hands were covered with corns from shoveling; there was intelligence in the once keen blue eyes; the face was not unkind; but years of hard work have removed any visible vestige of humanity. He realized dimly that capitalism is the leech that is drying his blood up; and I wondered if I should inculcate any new ideas in his mind.

The whole scene was cruel—the hot sun, the dingy cabins, the stillness of everything; insects, even, seemed stupefied. I went with this man to his desolate cabin; there, without even washing, he ate his lunch, alone, uncared for, with nothing to him, or of him.

A beast of burden! I talked to him of an ideal society, of the people who were working as bees work to remove the fetters from man. He listened wonderingly; and his observations were amusing, as well as annoying; and finally, after a long silence, we went out again to the sun-baked platform, and sat down. There was no life visible, only he and I, and the weary buzzing of flies and bees, and his everlasting puff, puff, of his grimy pipe, and the empty stare across the desert of land and mind. Finally, he turned to me and said: "Could you make my boys understand this? Would they listen? Would they feel?" I felt—who would not have? I replied: "God knows; I don't." He wanted to know if there was a God. I said: "Not in my opinion." He asked: "Who will do these things if there is no God?" "Necessity," I replied. He got up, as the whistle at the mine blew for 1 o'clock.

I came away heavy, tired and sleepy, and drove far into the hills, where there was no social question, no heat, no ignorance. There were trees, water, birds and flowers; and I, like all other human beings, forgot all about this stare,

all about the miners and their woes, and went into camp; and soon the drowsiness of a weary body and mind asserted itself; and I slept, and dreamed of Home—of the cool bay, the cove, the fruit trees, and the people there I love. When I awoke the sun had gone to rest; and some one was calling "O, Bert! supper!"

BERT F. BRUKK.

EVILS OF LEGAL TENDER MONEY.

Once more we see the evil effects of legal tender money. The American Secular Union and Free Thought Federation that has for years been showing up the rascality of Christians and skylarks, generally, has come to grief through its own chosen and trusted leaders. And, like the people they were organized to expose, they are quarreling among themselves about the filthy lucre begged from the body politic of the organization. Dr. J. B. Wilson, of Cincinnati, O., was unexpectedly elected president of the organization at its last annual session. He began in earnest to administer the organization in an honest and aggressive warfare upon the hypocritical institutions of our civilization (?) when lo! and behold! he began to unearth thefts equal to any in vogue among the common enemies of liberty and humanity—the church-stateocrats. For a full history of this scandal I refer those interested to the Blue Grass Blade, published at Lexington, Ky. But at the same time I condemn the practice. It is only giving the church people a chance they have long been watching for ever since the liberals organized; and if Wilson and Moore had the sense they think they have they could see it.

The editor of the Blue Grass Blade is, or appears to be, a friend to Andrew Carnegie, and gives him editorial notoriety equally as gushing as the church-state organs do, because Carnegie is an agnostic. If the editor would take the time and trouble to inform himself on the origin of legal tender money and land titles he would see that all Carnegie has was stolen through those devices of the church and state; and that he is now living like a European monarch simply because the people are gulled into the belief that money and land titles had an honest beginning instead of being founded on force and fraud. But, notwithstanding my knowledge of these facts, I am a member of the A. S. U. and F. F. in good standing, because my membership fee for the present year has been paid. I was first an agnostic, or infidel, before I investigated the claims of the state to rob its citizens; but when I did investigate, I found the state just as much a superstition and robber as the church; indeed, they had nearly the same origin. Moses' law was his religion; and his religion the law of the Israelites. But you can't get the average freethinker to see that that has anything to do with our state and laws for its maintenance. Let one of them offer for an office, and you will hear a great

howl go up from the sanctimonious hypocrites about an infidel being trusted with the affairs of state. Yet I have no hard words for infidels, because Anarchy must recruit from the free-thought ranks. I know how I went from the church into infidelity, and from infidelity into the Anarchist camps. I have repeatedly said and written that the ultimatum of free thought was atheistical Anarchism, and that there was no half-way ground—everything must move forward to that goal or backward into the barbarism of the church.

Anarchists must bear with infidels, who have started to grow out of superstition, as grown people have to bear with children; but, at the same time, try to get them to grow as fast as possible. Only once get them to studying on statecraft, as they have on priestcraft, and the scales will fall from their eyes.

The resignation of Dr. Wilson as president of the A. S. U. will bring a woman to the office, which is in line with advanced thought. Mrs. Josephine K. Henry is a woman of strong intellectuality; and, unless she resigns, she will be a guide to our camps. I venture this assertion, because the church has always taught that women were inferior beings, and the state has always enacted laws to keep them in that degraded position, through the influence of the church. Now, that this dishonesty among the freethinkers will be an eye opener, no one will see the cause quicker than the women who have grown out of the superstitions of the church; and when the cause is seen to be the power of money created by the state, or government, it will make Anarchists of all disinterested freethinkers.

Infidelity is Anarchy, so far as the church goes; and the freethinkers who contend that we couldn't get along without the state are those who expect to live by other peoples' labor; and they know it is wrong.

Some time back I finished a series of articles on the origin and evil influences of legal tender money, and will commence another on the origin and evil influences of land titles before long—that is, with the consent of the Home people. My patches of corn, peas and potatoes are about laid by; and I will have some leisure time.

I admire the plan on which the Home folks are working, and think it the only way to solve the vexed question of whether or not people can govern themselves. I have always thought it the only way people would live harmoniously together, and so expressed myself at the start.

Although I write over a nom de plume my real name is for anyone who desires to know it; not only that, but my postoffice address is for anyone who wants to know it; and I would like to swap ideas with advanced thinkers on tabooed questions.

From your heathen friend,

IVAGE BREAKER.

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PUBLISHED WEEKLY AT HOME, WASH., BY

DISCONTENT PUBLISHING GROUP.

50 CENTS A YEAR

Address all communications and make all money orders payable to Discontent, Home, Pierce County, Wash.

OFF AND ON.

Comrade Barnes should remember that the current interpretation of Christianity is that which is warranted by the entire course of its organized history. The teaching of Jesus is variously interpreted; and Comrade Barnes has the same privilege as the rest. Many investigators even doubt the historic existence of the Jesus of the gospels. I cannot agree with them on this point, from such study as I have given to the subject; but the matter is of but little importance. In this very article, Comrade Barnes brands as an interpolation a passage which does not tally with his conception of the main purport of the teaching of Jesus. An immense proportion of the matter in the gospel narrative is inherently absurd, self-contradictory, historically inaccurate, or taken bodily from the myths and legends of the older nations and religions. The residue may or may not be true; it is all a matter of guesswork, with more or less balancing of probabilities. After all, what earthly difference does it make, except as a matter of antiquarian research, what an itinerant Jew is quoted as having said, nearly two thousand years ago? What sense is there in this everlasting harping on Jesus, as if his sanction could make a truth more true, or a lie less a lie? It is interesting to know that there were a few men ahead of their times, even in the most ignorant and barbarous epochs; but it is absurd to the point of being nonsensical, to claim Jesus, or any of the rest of them, as fully abreast of the best thought of our own day. If but a fraction of the reports about Jesus are true, he has enough to his credit, without being made the subject of such gross and ridiculous flattery. "What would Jesus do?" is an extremely silly question. I don't know what he would do, if confronted with some of our modern problems; and I don't care a continental. What concerns us is to find the rational thing to do, no matter whether Jesus or any other real or mythical character of antiquity would have done the same or not. This perpetual leaning on some great personality of the past or present, even if he be cited as an ideal type of Anarchism, is a sure way to breed a slavish disposition.

I agree with Comrade Barnes that it does not pay to misrepresent the other side. Such misrepresentations, by whomsoever made, deserve the promptest correction. I do not think Christianity, as the term is commonly used, has been seriously misrepresented in the radical press. If so, let the misstatements be made known. What Jesus taught, is purely an academic question. But that his professed followers have, during many centuries, deluged the earth with blood, fostered human ignorance, and been the mainstay of every form of tyranny, is beyond all

dispute. Hence the church, as the centre of what everywhere passes for Christian propaganda, must be antagonized, as the bulwark of authority, and the enemy of progress. If there is a Christianity apart from this, which befriends liberty, let it show itself by its works.

London, July 10.—The reports from South Africa are gloomy. Lord Kitchener is enforcing military discipline with an iron hand, and the frequent executions of British soldiers for lapses from duty are creating a reign of terror in the army. The slightest infractions of discipline are severely punished, and surrender, even in face of certain death, is treated as a capital crime. Both officers and men, first captured and then released by the Boers, have been court-martialed and shot, or otherwise punished for having submitted to capture. As the Boers do not hold prisoners, but release them after taking their arms and equipments, there is naturally an inclination on the part of British soldiers to surrender. For this reason Lord Kitchener is especially harsh in the enforcement of an ancient army regulation which makes surrender under any circumstances a subject for court-martial. This regulation was a dead letter early in the war, but is now sternly carried out in every instance. The list of condemned would excite general horror and surprise in Great Britain were it made known and, perhaps, put a stop to recruiting, and it is for this reason, and not to spare anyone's feelings, that the facts and names are kept back in the military reports.—Press Dispatch.

This is what it is to be a soldier—a fiendish tyrant like Kitchener or Otis, or a despicable slave, who is proud of the honor of being a hired murderer. The fawning worship which some people pay to a uniform is a sad commentary on either their intelligence or their character. It ought to be felt as a disgrace to be a soldier, either a hireling in the regular army, or a "tin soldier" of the militia, kept in reserve to do the foulest part of the dirty work of capitalism.

A few months ago, I met a bright young medical student, who had served in the military hospital in Havana, all through the Spanish War. In the course of the conversation, I asked him to give me his impression of the soldiers as a class. It is impossible to describe the expression of utter disgust that swept over his face, as he answered in earnest and emphatic tones: "They are brutes!" He was not a social radical, but an impartial observer, telling only what his own eyes had witnessed. "Brutes!" Aye, verily, and lower than most brutes; for which of the sub-human creatures assail and slaughter, at the bidding of others, those with whom they have no personal enmity? The average soldier may not be worse than many other men, to start in with; but the conditions of their vile employment soon sap the foundations of manhood in them. They are the deadliest haters of liberty, the cruellest oppressors of the defenceless, the most intolerant upholders of every lie which is garbed in the robes of antiquity, the bitterest enemies of free speech. Wherever they have the power, as in South Africa, Cuba, and the Philippines, they never fail to resort to the most execrable tyranny, in order to prevent honest criticism, or even a simple statement of the facts as they exist. Small wonder that they dare not let the light be turned in on the foulness of their deeds! Behind every censorship, there may always be found some scoundrel, or set of scoundrels, in deadly fear of being unmasked.

While in San Francisco, I had abundant opportunity for observing the sol-

diers returning from their devils' work in the Philippine Islands. I do not exaggerate, in classing them, as a whole, as the most brutal, degraded and degenerate types of humanity that ever presented themselves to my attention. What else could be expected from the mercenary wretches who are engaged in as damnable a war as was ever waged?

I do not wish to be unjust to individuals; nor do I judge all soldiers by the fiends who are stamping out the last vestige of Filipino liberty. There are thousands of veterans of the civil war, who possess as noble characters as can be found anywhere. The absolute sincerity of their patriotic delusion saved them from contamination. Not a few of them are in our ranks today, contending as earnestly for real liberty, as they formerly did for what then appeared to them as such. Likewise, many enthusiastic and well-meaning young men rushed into the Spanish-American war, full of high ideals, and perfectly honest in their belief that they were simply fighting to free Cuba from Spanish tyranny. They were ignorant, but not depraved. Such men are soldiers by accident, not by profession. They volunteer, from a highminded, but misguided, sense of duty, for some special purpose, to serve a cause in which they believe, and quit when that particular work is done. They do not make war their trade. They do not go to a devil's den like West Point, in order to be systematically trained to become cold-blooded murdering machines. Nor are they ready, at all times, to go to any part of the earth, and commit whatever crime their masters may deem expedient, in the pursuance of their quest of power. The regular soldier, however, is the trump card of the enemies of humanity. The conditions of the service render it impossible that he should be anything else. He is only the vilest product of the present vile social system. Is it any wonder that those who have their eyes open abhor the cause of all this warping and brutalizing of humanity?

JAMES F. MORTON, JR.

LOOKING FOR AN HONEST MAN.

Under the above title, Comrade Schellhaus tells of Mrs. Irving's offer of \$1,000 to anyone who can discover a professional or business man, who does not lie in furtherance of his work. She says:

"Society has reached a stage of complexity, where every man is obliged to play the part of a respectable liar and thief to succeed in business."

Our comrade, in search of the cause, says:

"In the human mind, there are two orders of force. The one is selfish and sensuous—proper and essential in the economy of life, in the pursuit of means for subsistence and material interests; the other, the moral and spiritual—proper and essential in the maintenance of social economics, and the unfoldment of man's spiritual nature."

And he assumes that

"The selfish and sensuous forces dominate the moral and spiritual forces. . . . The consequence is, we are respectable liars and thieves. . . . And for mutual protection, we form governments, enact laws, and enact other laws to enforce them. . . . The means for the provision of this government have been seized by selfish, ambitious and unscrupulous men."

After thus showing that our present

condition is simply the result of natural forces, and, of course, unavoidable, he seeks to justify government, as the lesser evil. He says:

"The Anarchist's theory is based on the assumption that the cause of existing conditions is government. Granted, but a greater evil is prevented."

And this is his assumption. I think the Anarchist's assumption is far easier proven. His assumption that "for mutual protection, we form governments," and "to meet this imperfect condition of humanity governments are instituted" has been demonstrated a fallacy. Herbert Spencer and other eminent scholars have made it plain that government began in aggression; that the "mutual protection" existed only among "the brotherhood of thieves." It is lamentable that our comrade, with his facilities for acquiring the arguments of Anarchists, should repeat these stale assertions. We can understand why Thomas Paine and the author of the Declaration believed it, even as we see why the idea of a designing God in nature was believed; no opposing idea had been established. It may be well for our comrade to be a disciple of Thomas Paine and Thomas Jefferson; but must he go back to their day for his arguments, ignoring the philosophy of the present?

Again he says:

"The theory of Anarchy is based on the presumption that mankind are disposed to be good, and do good; but restraint prevents them. In view of the fact that selfish and sensuous desires dominate, whose inevitable tendency is to strife and conflict, the presumption does not seem well founded."

Here again he gives us his "presumption" to disprove the "presumption" of Anarchy. In view of the fact that he cannot demonstrate "that selfish and sensuous desires dominate," apart from authoritative government, or that they inevitably tend "to strife and conflict," his "presumption does not seem well founded." But what seems to me "well founded" in his presumption is the old theory of "total depravity." If these "two orders of force," which he says "are proper and essential in the economy of life," lead to such deplorable conditions, is it not true that man was born to evil and evil continually? If our comrade when admitting that government was the cause of present conditions, yet claiming that a greater evil was prevented in its establishment, really meant that its immediate abolishment would result in a greater evil, I could agree with him. But this is not his argument. He seeks in the nature of man "orders of force," making government a necessity. He says:

"Existing conditions of society are the outward manifestations of the unwilling spirit. It could not be otherwise."

"Alas! for the rarity Of Christian charity."

And let me say his theory is essentially Christian, the flesh and the Devil triumphant. And his concluding sentence is no consolation:

"When these feelings (selfish and sensuous) are dominated by the moral sentiment, and spiritual aspiration, the conduct will be of like nature—moral and spiritual."

His previous assertion makes it impossible, unless we have a new heaven and a new earth, and all old things be done away with. Then, and not till then, we might expect Comrade Schellhaus to experience his ideal government. I would

advise the comrade, if he really wishes to advance the government idea, to restrain his admission. If he allows the idea to get out that government is an evil, that it really is the cause of present conditions, the people will be looking around for some method to abolish it; and his assertion that it prevents some greater evil will need a good deal of elaboration on his part to keep the people from experimenting with Anarchy.

In conclusion, I thank the comrade for his article. The subject is an important one, as it presents the query: "Would Anarchy enable us to discover an honest man?" It also suggests a question for our "Commercial Anarchists": Would lying and stealing be done away by free commercialism? Let us meditate.

A. L. BALLOU.

WHO IS TO BLAME?

Little by little, it is beginning to dawn upon mankind that the system under which they live and serve is not one where all persons work for a living; and they are beginning to calculate the misery and injury entailed upon them from and through their devotion and servitude to their superstition—patriotism—a superstition invented by their rulers to keep them in ignorance and poverty, and always miserable. Their brains are so hypnotized with patriotism, which has become firmly imbedded in them; and the spell is so profound that they can be cajoled into doing the most absurd and disgusting acts. The sight of our dear boys in blue is quite sufficient to cause them to gaze in wrapt admiration upon them. At the sound of martial music, the sight of glittering buttons and "Old Glory," their enthusiasm knows no bounds. They bow and scrape, and shout until they are hoarse and red in the face. When men don a certain uniform, they cease to be common mortals, but are transformed into patriots and heroes. What in ordinary every day attire would be deemed deeds of brutality, murder and plunder, are turned into shining virtues and valorous deeds. What with citizens' clothes on would surround them with odium and severe criticism, to say the least, is turned into a laurel wreath and eulogium in blue. Instead of killing one or two persons on their own hook, they commit wholesale butchery, which is termed civilization. They are then fighting for their country's honor, and to plant the star spangled banner on every soil under the sun. So powerfully are their feelings stirred by all this jingoism that it is difficult to think rationally. Persons who are living in the very cesspools of civilization (?) appear quite satisfied, and at home, under no other protection than the folds of their (?) country's flag. Living worse than wild beasts, without sunshine, pure air, and wholesome food; where ignorance is so dense it is difficult to conceive of its real character; where no sweet music of birds and streams ever greet their ears; where no rich perfume of flowers is ever wafted to their dens of aqualor; where children are taken from their playground to fill factories, where their blood is converted into delicacies for their rulers, their tears into diamonds to be worn by those who never earned them; where they are denied every right except the right to vote who their masters shall be; they cannot grasp the situation that

after all it is themselves who must abolish the very evils they are voting upon; that they are suffering from their own bad ideas; and patriotism is one of the most vicious and far reaching, and must be exploded ere they can clear their brains for sound reasoning. When enough people can be got to see the horrors of the situation, the clear white light of truth will begin to dawn upon the world; and right ideas will become far more effective to gain their freedom than all the ballots and armies on earth. Let each of us cultivate the habit of independent thinking, and use our influence in getting others to do the same.

GERTIE VOSE.

CAN IT BE DONE?

In my previous letter I proposed the substitution of credits for services rendered, as a basis for adjusting the economic relations of the people, instead of depending on money. The question naturally arises "Can the thing be done?" I have no hesitation in answering that it can. The method of doing it is so simple and easily understood that the only wonder is that it has not been done already. In fact, it is being done, in a measure, by the banks and boards of trade. The breaking of the money power, that now controls every organized government under the sun, can be accomplished by the application of the same methods and principles which govern in every clearing house and board of trade in the land.

The world is always ready for anything new if it is demonstrated to be better than the old. But it always waits for that demonstration. It will never adopt an improvement until it is shown to be an improvement. That is one reason why it is impossible to introduce reforms by laws. If this were not so, if social experiments were possible by legal enactment, we should be constantly undoing today what we did yesterday. But now, most people distrust whatever is new until it has been put to the test of experiment. That done, it spreads rapidly, if it proves to be a good thing. This is the way that every improvement in industry, in mechanics, and in business methods, is introduced. After the first department store was established, and proved its strength, it only took a short time for department stores to be set up all over the country. And the same thing has been true as to every new machine or other invention. They are sure to go slow, until they have demonstrated their utility. The trusts are another illustration of the same thing. At first, their organization was slow and difficult. At the beginning they were failures. It was only after repeated efforts that their promoters learned how to do it. As soon as they found out, and their success was demonstrated, it became easy. They spread rapidly into almost all lines of trade. On their side, the trusts are demonstrating the economic strength of cooperation in interest and management; while the application of the principle of the independent use of individual credits, free from the necessity of depending upon money as a means of transferring those credits, will necessarily stimulate the spirit of personal economic liberty, which are two very important steps toward the evolution of the ideals of Anarchy. Without the cooperation man is a savage; and without economic freedom he

is a slave. The two must develop together, and harmoniously, in order to reach the best results. When every man can render the service that he is fitted to render to his fellow men, and obtain credits which he can utilize as he pleases in the satisfaction of his wants, without waiting to find some one who has the money and is willing to pay him in money for those services, the world will have taken a long step toward individual liberty. It will come pretty close to settling the labor question, and a good many questions, which are vexing the world today. There is no real liberty short of economic liberty. As long as one man, or set of men, can control another man's subsistence, that other is a slave to all intents and purposes. And it makes no difference whether that control is exercised through the monopolization of the land or tools he has to use, or whether it is in the control of the means whereby he transfers the credits resulting from his services. Every tribute paid to monopoly is essentially of the same nature as the unpaid labor of the slave.

Now, if Anarchists wish to further the cause of Anarchy they should stop talking, even, about "the coming revolution," stop flocking by themselves as a separate cult intent upon overturning the present social order, and stop doing anything else that will discredit them in the eyes of the people whom they wish to bring to their way of thinking. It doesn't add to any man's influence to be known as a promoter of revolution. The question before us is preeminently an economic one, and must be solved in the field of business. Even the much talked of sex question is, at bottom, an economic question. As long as a woman must be dependent upon some man for the bread she eats, and the clothes she wears, she is not free; and it is nonsense to talk of her being sexually free until that question is settled. Those who advocate it are only beating the air, while destroying their influence in other directions. Better, by far, help to further rational constructive measures of economic reform, which will promote universal personal liberty and independence, in such a way as to command the confidence of the people.

W. H. VAN ORNUM.

BE TOLERANT.

There are a great many clever Christians, or people who think they are, to whom the anarchistic principles may appeal; and I think it bad policy, as well as bad principle, to continually deride Christianity. There are many Christian Anarchists, like Tolstoy and Herron, who ignore or oppose the church. Anarchists and freethinkers are too prone to confound Christianity and the church in their strictures aimed at authoritarianism and immorality. When the Bible, or the church, is attacked by Anarchists they should confine themselves to facts and correct quotations; for Anarchist papers often fall into the hands of church members. Anarchists, above all others, depend upon reason and ignore force.

The ablest, the best, Socialists are Christian Socialists. Christian Socialists are not State Socialists, so much as they are Anarchists in principle. Christian Socialists naturally gravitate into Anarchy. They only need to know what Anarchy is to become Anarchists.

They become Socialists intuitively; and when they come to study Christ's teachings, by precept and example, they find he abrogated all coercive government—he never used the word obey nor called on the authorities for protection. He ignored the Mosaic law, as in the case of the woman caught in adultery. He also ignored marriage. All that he taught clearly was anarchistic. He never used the word church, and never contemplated instituting a church, much less an authoritarian one. The one place, in Matthew, where the word church occurs, was clearly an interpolation, and is the support of the Catholic church.

Christ was the great Anarchist infidel come out of his age. Christ's teaching was unique, and different from that of all other characters in the Bible, especially Paul. I want no better fun than to corner a professed authoritarian Christian and make an Anarchist of him. I tell them Christian and Anarchist are spelled with the same letters, slightly transposed, and mean the same thing ethically.

The Christian Socialists will disintegrate the Socialist party, and carry many over into the Anarchist propaganda camp. J. C. BARNES.

THE PENITENTIARY A RELIEF.

There are some married men, aye, and some married women, too, whose daily misery cannot find even the relief of the forced seclusion of a penitentiary. God speed the day when just economic conditions will so purify the relations of the sexes as to make impossible such human excrescences of a morally rotten system as are portrayed in the following case tried before Judge J. E. Gary, of the Superior court of Chicago, and which we clip from the San Francisco Evening Post:

"One day in court an alleged bigamist was brought before him. The prisoner had lived two years with the second woman in the case. He had concluded to plead guilty on the understanding with the state's attorney that his sentence would divorce him from No. 2. Judge Gary leaned over his desk and said in a kindly voice:

"Of course, you fully understand what the plea of guilty means?"

"Yes, your honor."

"And do you understand that if you so plead it will be my duty to send you to the penitentiary. Do you understand that?"

"Yes, your honor. Anything to get free."

"Judge Gary gave the accused a piercing look. Then, in his inimitable manner, he said:

"I suppose there are some things beside which prison would be a relief? Any relative or friend of this defendant in court?"

"A woman in black stood up on a bench, and, in a voice that sounded like a ripsaw in a knotty plank, said:

"I'm his second wife, judge, y'r honor."

"Without change of voice, or facial expression, the judge went on as if to complete a sentence: 'Some things beside which prison would be a relief. You ought to be willing to take three years?'

"The prisoner nodded his assent. Then Judge Gary looked over at the woman in black. He seemed to read her in a second. He turned once more to the man who had pleaded guilty and said:

"I will give you one year. You seem to have had the other two before they arrested you."—The Cooperator.

HOME NEWS.

Christina and Dora Christensen, of Anderson Island, have been visiting here for a few days.

Comrade A. L. Eastman, of Lopez Island, with his wife and daughter, spent Saturday and Sunday with us.

Comrades W. A. Wotherspoon and Ruth and Laura Earle are now with us. They are stopping temporarily at the Cheyse home.

Our road builders have been exceedingly active this week. The path along the bay is beginning to take on the appearance of a genuine road.

W. C. B. Randolph, late Socialist candidate for governor, was with us from Friday to Sunday, looking the ground over, and exchanging ideas with us.

The Dadisman launch has received a thorough overhauling; and the cause of its recent refusal to work has been discovered and remedied. The launch is now in first-class running order.

We have at last secured a mailing-machine, for use in addressing the wrappers in which DISCONTENT is mailed. In transferring names to the printed list, mistakes and inadvertent omissions may occur. All who fail to receive future issues regularly, or find their names misspelled, or their addresses wrongly given, are requested to notify this office at once, that the necessary corrections may be promptly made.

On Friday evening, about twenty-five of us attended the "Hard Times" party in Vaughn, going and returning by way of Baleb, in the Adams launch, and in several rowboats, to which the launch acted as tug. The Interloper played tramp, and wore a placard marked "McKinley prosperity." The men's prize, however, for the best "hard times" character was won by Hugh Thompson, who presented a faithful rendition of an intoxicated Scotch beggar. The women's prize fell into the hands of an outside visitor. The occasion was a pleasant one, with various interesting features; and the musicians from Home were greatly appreciated.

The trip to Burley, which was planned for this week, met with a variety of catastrophes. The original plan was to go up in the Dadisman and Adams launches on Tuesday evening, and stay as long as the tide permitted. (Burley is accessible by water only at high tide.) But it proved to be a case of the hackneyed quotation:

"The best laid plans of mice and men Gang aft agley."

After all plans were made, and the crowd gathered, the engine of the Dadisman launch was found not to be in running order. On Wednesday evening, the Adams launch carried about a dozen of our number, most of whom had never visited Burley before. The Dadisman launch also started, but only reached Springfield, and ultimately had to be rowed home. Those who reached Burley were well received, and enjoyed

their visit, seeing as much as possible in the short time at their disposal. Comrades James F. Morton, Jr. and Nettie Mueller remained for another day, returning Friday morning, on the Typhoon. Marion Mueller was left in Burley for a longer visit with her girl friends. By request, Comrade Morton lectured in the Burley schoolhouse on Thursday evening. He dwelt mainly on the general principles of Liberalism, and on the common purpose of all sincere workers for social progress. The attendance was good; and the address was well received.

The land owned by the Mutual Home Association is located on Von Geldern Cove (known locally as Joes Bay), an arm of Carrs Inlet, and is 13 miles west from Tacoma on an air line, but the steamer route is about 20 miles.

The association is simply a land-holding institution, and can take no part in the starting of an industry. All industries are inaugurated by the members interested and those willing to help them. Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy task to clear this land and get it in condition for cultivation. There are 82 people here—23 men, 23 women and 36 children—girls over 15 years 4, boys 3. We are not living communistic, but there is not anything in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if they desire to do so. Those writing for information will please inclose a self-addressed, stamped envelope for reply.

OUR SUNDAY GATHERING.

A delightful day again! A jolly crowd of comrades, with several visitors from different points, thronged the park, and enjoyed themselves to the full. Comrade Morton's address dealt with our attitude toward modern civilization, and our reasons for seeking a social change.

Please take special notice that next Sunday's outing will be on Anderson Island. The launches will leave Home at 9.30 a. m., SHARP. Be on time; or you will certainly miss the trip. Take a good lunch with you, as we shall be out all day. Comrade Morton will deliver a short address on Liberty. All are invited.

HOW TO GET TO HOME.

All those intending to make us a visit will come to Tacoma and take the steamer TYPHOON for HOME. The steamer leaves Commercial dock every afternoon except Saturday and Sunday at 2:30 o'clock. Leaves Sunday morning at 8 o'clock. Be sure to ask the captain to let you off at HOME.

RECEIPTS.

Fluck \$1.50, Soule \$1, Barth 50c, Wilson 50c, Wax 50c, Nylan 50c, Brukk 25c, Hermann 16c, Welch 10c.

What I must do is all that concerns me, not what people think.—Emerson.

AGENTS FOR DISCONTENT.

San Francisco—L. Nylan, 26 Louis Street.
Allegheny, Pa.—H. Bauer, 73 Springgarden.
Yokohama, Japan—A. Klemencic, 75 Eagle House.

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- Perfect Motherhood. Lois Waisbrooker. 1 00
Irene or the Road to Freedom. Sada Bailey Fowler. 1 00
Business Without Money. W. H. Van Ornum. 50
Helen Harlow's Vow. Lois Waisbrooker. 25
God and the State. By Michael Bakunin. 05
Moribund Society and Anarchy. By Jean Grave. 25
Anarchy. By Enrico Malatesta. Is It All a Dream. By Jas. F. Morton, Jr. 10
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MEETING.

The Independent Debating Club meets every Sunday at 2 p. m., at 909 Market street, San Francisco, Calif. Free discussion. Public invited.

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AGENTS WANTED. WRITE FOR TERMS.

New York and London Electric Ass'n,
Dept Z 929 Walnut St., Kansas City, Mo.

Articles of Incorporation and Agreement of the Mutual Home Association.

Be it remembered, that on this 17th day of January, 1898, we, the undersigned, have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home, located on Joes Bay, Pierce County, State of Washington; and this association may establish in other places in this state branches of the same where two or more persons may wish to locate.

Any person may become a member of this association by paying into the treasury a sum equal to the cost of the land he or she may select, and one dollar for a certificate, and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees, elected as may be provided for by the by-laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association a sum equal to the taxes assessed against the tract of land he or she may hold.

All money received from memberships shall be used only for the purpose of purchasing land. The real estate of this association shall never be sold, mortgaged or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

No officer, or other person, shall ever be empowered to contract any debt in the name of this association.

All certificates of membership shall be for life.

Upon the death of any member a certificate of membership shall be issued covering the land described in certificate of membership of deceased:

First: To person named in will or bequest.

Second: Wife or husband.

Third: Children of deceased; if there is more than one child they must decide for themselves.

All improvements upon land covered by certificate of membership shall be personal property, and the association as such has no claim thereto.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

CERTIFICATE OF MEMBERSHIP.

This is to certify that has subscribed to the articles of incorporation and agreement and paid into the treasury of the Mutual Home Association the sum of dollars, which entitles to the use and occupancy for life of lot block as platted by the association, upon complying with the articles of agreement.

SEND 10 CENTS for specimens of 10 Liberal papers and 10 tracts, circulars and sample of stocking yarn, or 3 cents for a copy of "Little Free thinker." Elmina Drake Slesker, Snowville, Va.